THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5670 SATURDAY, MARCH 10th, 1951 Price Threepence

THE FIRST MEETING

The Western Faith—

The preliminary talks for a hoped-for conference between Russia and the West have begun. They may very well decide the future. The tangle of interests and faiths to be unravelled, however, is so complicated that a future conference is more likely to be in substance nearer to the theological synods and councils of the past than a modern diplomatic meeting. Indeed, these diplomatic conferences between East and West may be regarded as the modern counterpart of the great theological councils. Underneath the grim diplomatic exchanges there is the conflict of faiths.

The present position of the West has been clearly defined by General Eisenhower. First, it is intended to create such armed strength in the West that will deter Russia from aggression. Secondly, it is hoped that the internal condition of the Communist states will decay to such an extent that they will no longer be a menace to the West. This hope is based upon a faith. It is a democratic faith, namely, that every totalitarian régime contains within itself the seeds of its own decay. This faith arises from a certain belief in the nature of man and his relationship to truth.

And the Russian

It is not frequently recognised that in essentials this broad position of the West is the position of Russia also. Presumably, defensively, Russia hopes to create such armed strength that the West will be deterred from attacking her. (If this is a fantastic notion to the West it is not to the suspicious Russians.) Having made herself secure against the West Russia can then wait and allow the seeds of decay in all capitalist régimes do their work. This too is a faith. It is a faith based upon a certain belief in the nature of man and his relationship to the universe. Political democracy—to the Communist—denies freedom to man.

So the political protagonists facing one another across the conference tables in Paris, and it is to be hoped for a very long time over many more conference tables, will be arguing, under the very real symbols of the diplomatic exchanges, about faiths. One of the brightest hopes for the world in the next two or three years is the notorious length of theological conferences. The ghosts of the mediæval theologians, those earnest, subtle and not always very scrupulous men will be hovering over the modern counterparts.

A Neutral Germany

The clash of faiths will come no doubt first of all over the future of Germany. Strangely enough all four powers are agreed as to what this should be. Germany should be neutralised. Incidentally, probably, nothing would please the Germans more. The German nation, as always, still holds the fate of Europe in its hands. The greatest nightmare of the West, next to the nightmare of the Russian tanks coming over the Eastern borders with nothing to stop them, is a Germany united with Russia. And the greatest nightmare of Russia is a strong united Germany allied with the West. In this sense Germany is the key to the future of Europe. If she could be neutralised, and if she would accept this position, then she would be a danger neither to the East or to the West.

But what is neutralisation? To Russia a politically democratic Germany based upon a free franchise and a debating chamber is a potential danger. Such a Germany is likely to be allied to the West. To the West a Sovietised Germany united to Russia would mean the end of Western freedom. The difficulty up to the present has been overcome by Russia occupying, in effect, the part of Germany near her own lands, and by the Western powers occupying Western Germany. This is unsatisfactory. Two armed camps face one another across the Eastern borders. All the troops belong to foreign nations. Can they pack up and depart? Only on conditions laid down by either camp, and these conditions are unsatisfactory to each. The two faiths forbid agreement.

Russian Nationalism

There is a way out. It is not clear. It is hedged about and blocked by all manner of difficulties of argument and power-interests, but there is a way.

Communism in Russia is only a superimposed faith upon a traditional way of life. Most observers agree that although there has been a Russian revolution the essential common way of Russian thinking and acting has not changed. The Russian revolution is only the traditional Tsarism, bureaucracy, and personal mysticism transformed to a ruthless sort of efficiency and a different kind of mysticism. The Russian revolution is now a generation old; it is now continuous with the life of Russia of the past. In the Russian manner it is stable; it now represents broadly the way of a people. Russia is still a land of a comparatively small group of intellectuals and a mass of peasants all dominated by men ruthless enough to push their way to the top. It is doubtful in spite of all the theories and the fantasies of the revolutionaries whether the essential way of life of any nation can be changed. There is, then, not only the Russia of faith but the continuous life of Russia as a nation. It may be possible to find a compromise with Russia as a nation if not with its new and superimposed faith (like most faiths only devoutly embraced by a small minority).

The New Synod

To the Russian nation, namely, the continuous life of Russia, war is war. It is not a brigand's exercise as it was with Hitler and Mussolini who did not scruple after using the hysteria of their peoples to betray them. The Russian army commanders, and no doubt the average man in the street, must know what is in store for them as for all peoples if war breaks out. This is the new factor in the new world situation. The actual psychic life of a nation can be blotted out by war. That was not clear to the megalomaniacs and their toadies who caused the last war. Nations now are fighting for their lives not as nation against nation but within all the complex forces of modern life. A faith has to be interpreted not in a mythical ideal world, in which the fanatical faithful tend to live, but in a real world of paradox, incomplete ideals, and

unrealised hopes. There is a chance, a very real chance that this may be apparent to the Russian leaders. If it is possible for the West to convince them that their nation as a nation is in no danger; that its only danger now lies in the promulgation of its faith by force; that salvation for it as for all other nations is to be found in compromise and in a balanced give and take of national interests, then a way may be found—in the first instance—for the neutralisation of Germany. The Russians may consent to the Germans choosing neutrality for themselves.

Anyway the conference has begun. The West during the past eight months has done the very real service to Russia of showing her that no power vacuum exists, and that agreement can only come now as between power and power. The situation at last is becoming adequately defined. There are no longer many temptations to the hazy men of faith. The modern secular theologians are beginning their work. May the Synod of Europe of the years 1951-53? produce a system of national conduct that will give peace in our time.

THE TRUE SALVATION

By Sidney Spencer

BOTH THE strength and the weakness of traditional Christianity are to be seen in the emphasis which has been laid on the doctrine and the experience of salvation. In days gone by, the need of salvation was widely felt. It was because the Christian gospel was felt to meet that need that it took root throughout the Roman Empire. The great revival of religion in this country 200 years ago arose in response to the same appeal; and it was to further that appeal that men undertook the arduous and adventurous task of "foreign missions". Today the message of salvation is often met with complete indifference. In modern times the ideas which that message has commonly implied are subject to much destructive criticism; and consequently the need which underlies the message is frequently denied. For many people the gospel of personal salvation for which religion has stood has been replaced by the ideal of the salvation of society—to be realised through political and economic changes.

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What is salvation as men have traditionally conceived it? The most vivid expression of the older teaching is Bunyan's allegory, *The Pilgrim's Progress*, the underlying thought of which is that the world is a City of Destruction. It is the task of the pilgrims to make their escape. If they fail to do so, they will share the general doom. Again and again as we read the book, we are reminded of what was to Bunyan the dread reality of Hell. The traditional outlook was marked by a narrow individualism. When Christianity was first preached in Japan, it is said, the missionaries had a good deal of difficulty in dealing with the sorrow which the native Christians felt for the lot of their deceased relatives, who had died in heathen darkness, and who must, therefore, be shut out for ever from Heaven. The Japanese Christians evidently retained their earlier sense of the bond of kinship. They failed to rejoice in the prospect of a Heaven limited to their fellow-Christians. In contrast to their attitude, Thomas Aquinas taught that the saints in Heaven will enjoy their beatitude more thoroughly, because they will be granted a perfect view of the punishment of the damned!

It is not surprising, in view of such teaching, that Nietzsche should accuse Christianity of magnifying selfishness to infinity. Salvation of this type has, clearly, little or no bearing on social issues. If it is our main business on earth to save our souls from the woes of Hell, we are not likely to feel any great concern for the deliverance of the world from war or social injustice.

An outstanding feature of the traditional doctrine is its exclusiveness: salvation is to be won through faith in Christ alone. A remarkable incident once occurred on board a ship sailing from England to India. A Christian missionary tried to "convert" one of the greatest saints of the modern world—Rabindranath Tagore. Because he was not a Christian, the missionary assumed that he was not "saved". The same thing happened with Gandhi in South Africa. He was induced to attend a convention of evangelical Christians, so that his soul might be saved. Gandhi said afterwards that, while he appreciated the spirit of the convention—its zeal and earnestness—he could not accept its narrow and exclusive outlook.

What, then, shall we say about salvation? Shall we dismiss the whole idea as an exploded superstition, resting on a set of beliefs which are today outworn? Shall we echo the words of a leader of modern thought who once asked, "If the terrors of Hell have gone, what are we to be saved from?" An early Christian writer says, "Christ Jesus came into the world to save sinners". Does he mean that Christ came purely and simply to save men from Hell? When Christ himself said, "The Son of Man came to seek and to save that which was lost", was he thinking of future punishment?

As a matter of fact, the gospels have very little to say about such things. What they do say is, in general, vague and undefined. It does not, in any case, lie in the forefront of their teaching. What is abundantly clear is this, that Jesus brought a new life to men here and now—that he sought to win them for the love of God. He sought, that is to say, to save men from all those attitudes and tendencies which separate them from God—to save them, in a word, from sin.

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That is what salvation has always meant to a greater or less extent. In spite of the emphasis which men have laid on Hell, which has served so seriously to distort its meaning, salvation has always been in some degree a present experience. John Wesley laid great stress in his preaching on "the wrath to come". Yet in his Journal, when he describes the event known as his "conversion", he says, "An assurance was given me that Christ had saved me from the law of sin and death". From the hour of that experience he entered into a new life—a new dynamic energy of faith and love. It was the same with Bunyan. Along with the crudity and narrowness of his Calvinistic theology, another factor makes itself felt in his writing. Through his saving faith in Christ, he was lifted on to a new and higher level of experience. He could say with Paul, "it is no longer I that live, but Christ that liveth in me". For Paul himself the primary meaning of salvation is deliverance from the narrow self—"the old man"—which alienates us from the love of God. Through faith in Christ we put on the new self which makes us living temples of the Spirit.

"To have salvation from Christ", says William Law, "is nothing else but to be made like unto him; it is to have his humility and meekness, his love of God, his desire of doing God's will."

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But if that is the nature of salvation, it cannot be something exclusive—something confined within the boundaries of the Christian faith. For Paul, for Augustine, for Bunyan and John Wesley, for countless humble Christians down the centuries, salvation has been a very real experience. So it has been for countless men of other religions. Nearly fifty years ago C. F. Andrews went out to India to teach Christianity; he stayed, not only to teach, but also to learn. "I have found myself (he says), a learner at the feet of saints (he is speaking of non-Christian saints), whose life-surrender to the Will of God was far more whole-hearted than my own." Hindu saints present us, in fact, again and again with the very same conception of salvation that we find in Augustine and William Law. "Salvation is this", cries Tukaram, one of the great mystics of medieval India, "to have God's love for ever in thy heart; perdition is this, to forget that love." The words of Tulsidas are similar: "One thing alone I pray, an ever growing love for Thee . . . Save me, I pray Thee, by Thy love; O save me from myself".

In utterances like these we have a far deeper and wider understanding of salvation than is presented in the traditional outlook. In the light of them we are led to see that salvation is an experience continued through the whole of a man's life—a process which goes on, so far as it is deep and vital, from day to day, "an ever growing love for God". Whatever men may believe, salvation is far from being complete at their conversion. The dedication of the soul to God is only a beginning. Towards the end of her life, St. Teresa exclaimed, "May our Lord be praised, who has delivered me from myself". If she was then indeed fully "delivered from herself", it was only as the climax of a life-long process of inner effort and striving and prayer.

IT OCCURRED TO ME

By Muriel Hilton

THE OTHER day a friend with whom I was discussing a certain incident said, "She does take the shine off, doesn't she?" I remembered she had used the phrase before, and it occurred to me that there are some folk who seem to revel in taking the shine off things. They are never so happy as when they have something to grumble about, or can find the snag in other people's joyful occasions. You know the kind of person. During a spell of lovely weather, with turned down mouth, they will warn you that we shall have to pay for it later on. Or there is that neighbour, who, seeing a good crop of onions on your plot, will tell you that the conditions are just right for the onion fly. There are those dismal folk to be found in all institutions who, when others are inflating their flagging spirits and getting up a money raising effort, will tell the workers that they don't suppose in any case anyone will turn up.

Many wives will confide in their intimate friends that husbands have a special way in taking the shine off things. When they have stretched the housekeeping money to its uttermost limits, plotting to save enough for some new curtains, the husbands, when looking at the new addition to the home, will frown gloomily and ask if they were really necessary. How often must wives have endured this when after many years of doing without they have purchased a new coat: "Was your other one really worn out?" And there are many people who in the midst of an unusual and singularly happy occasion, will remind others of how much it is costing. Yes, there are many earnest, very moral people who somehow manage to take the shine off things. The supreme example is to be found in the New Testament when the alabaster jar of precious ointment was broken and the disciples murmured in most moral tones about it, better that she should have spent the money in other ways.

Of course, there are others who not only preserve the shine on things, but add a little lustre of their own, and to these be praise and glory. They will rejoice in good weather and expect the spell to continue. They will look at your apple blossom with eyes of appreciation and will speak as though every flower were going to bring forth fruit. Far from discouraging you in a well-earned extravagance they will pat you on the back for being adventurous. During preparations for Sales of Work, their hopes will soar above the fixed target and their enthusiasm somehow infects others. These are the folk who are ever breaking jars of precious ointment for the sake of the beloved, as a gesture to the lovely free giving spirit of life. They know the meaning of those words of Laurence Binyon's:

"Overbrim and overflow
If your own heart you would know.
For the spirit, born to bless,
Lives but in its own excess."

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The author of *The Autobiography of David* has died. Readers of THE INQUIRER who were deeply moved by this book will be interested to know that the Memorial Service to him took place at the Unitarian Old Meeting House, Ditchling. The minister, the Rev. Fred Ryde, in a moving tribute said that Mr. Peat had belonged to the fellowship of those who bear the mark of pain. He was a man whose eyes were open and that was why he did more work with his handicaps than millions did without them.

David Peat was loved and admired by his many friends, and though I only had the privilege of meeting him a few times, he will always remain in my memory as one who passionately loved his fellow men and wanted to help them. In spite of his terrible sufferings he was never embittered, never pessimistic about human nature and he was deeply appreciative of all the understanding and joyful things that came his way. He had a rich magnanimous personality and an indefinable charm. Many will miss his little communications, his post cards, that as someone said were, "like carrier-pigeons on the wind", and the memory of his gallant battle against agoraphobia will never be forgotten by those who knew and cared for him.

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Those of us, and they are surely the majority, who feel the need of being well "buttressed" by friends, sometimes look with wonder and perhaps a little envy at those seemingly self-reliant, strong people who seem to stand four-square on their own without the need of support. We imagine that they are set apart, a breed different from ourselves. And yet if we did but know we should probably find that in some measure their strength of character was due to the love, encouragement and faith of others, for we are all indeed members of each other.

I was interested when reading Gerald Bullett's biography of George Eliot to find that she was very dependent upon other's love. I had always imagined her to be a tower of strength unto herself, and yet her biographer writes, "More intensely than most, she needed love, moral support, the assurance of being well thought of. She needed affection and encouragement. . . ." And it was the love of George Henry Lewes that helped largely in the flowing of her genius. This is a very fine biography and of interest to Unitarians is the following passage:—

"Marian Evans rejected Christianity in her twenties and never returned to it; but it is necessary to add that by Christianity is here meant, not the wisdom of Jesus, not the inspiration of His example, but the system of belief invented by a succession of theological committees during the four centuries that followed His death and in particular the doctrine of the exclusive incarnation of God in an historical person who is also Second Person of the Trinity. This, with all its elaborately expounded implications, she rejected. What she did not reject, what she never came within miles of rejecting, was the way of life demonstrated by Jesus, the need of 'sacrifice', or self-giving, the profound paradox which affirms at once the littleness and the eternal significance of the individual human being, and the inescapable truth that we are members one of another."

SWEDENBORG AND UNITARIANISM

By Basil Viney

SIGNE TOKSVIG has written a book[1] which ought to be on the shelves of every Unitarian library, for, without once referring to our movement, she brings out clearly the underlying affinity between Swedenborg's intellectual and ethical protest against the Trinity and the Atonement and ours. For a similar reason, of course, her book should be on the shelves of every orthodox minister!

A fundamental intellectual and ethical integrity is really the most remarkable thing about the great Swedish thinker. Unfortunately it is not the thing that first strikes the reader. Attention is held (or bored) at the outset by his Bibliolatry, and by what would now be called his spiritualism. That he had unusual psychic powers there seems to be no doubt whatever; and the author of this book is inclined to think that he had genuine visions of the world after death, and that he actually conversed with many who had "passed over"; though she would add that sometimes he mistook mere dreams of his own for visions, and mere opinions of his own for divine dictations (in all of which I am in agreement with her).

In Swedenborg's time, and for some generations afterwards, it was this spiritualistic element that dissuaded most thoughtful people from taking him seriously, but, thanks to psychical research, that is no longer the case. It is the Bibliolatry that now obstructs his message. And with what a curious puzzle that Bibliolatry presents us. Almost he broke away from it. Whole books of both testaments are practically rejected, are judged fallible as any other books. Yet others are accepted in their entirety. And sometimes the choice is so strange. Genesis and Revelation are both parts of the "Infallible Word". And Paul and even James are fallible! Though a voluminous reader, Swedenborg knows nothing of the "higher criticism", already arising in the eighteenth century.

Yet again one might say that Swedenborg almost escapes. For there is always a spiritual and a celestial meaning as well as a literal. And so the whole of Swedenborg's Bible becomes in effect a gigantic allegory, a marvellously delicate web of symbols, some of them very far fetched. Thus he reconciles

[1] *Emanuel Swedenborg, Scientist and Mystic*, by Signe Toksvig. (Faber and Faber. 30s.).

his Bibliolatry with his rationalism. Well, after all, a good many of the earlier Unitarians did much the same sort of thing, on a less fanciful level.

There is something in Swedenborg's doctrine of God that both orthodox Trinitarian and traditional Unitarians might well ponder. Pure theism may well be ultimate truth; but better over-humanise God than dehumanise him. Both the Christocentric theism of Swedenborg and his spiritualism have increasing value today; it is only the Bibliolatry one regrets.

Interwoven with her studies of his teachings Miss Toksvig gives us many attractive glimpses of the man, from his boyhood and youth, through his prime, when he devoted himself to physics and biology (and incidentally anticipated to a truly amazing degree many much later scientific discoveries—his theory of the relationship between mind and body is almost exactly Bergson's), to his old age, when he apparently walked as familiarly in the world beyond death as in this.

Always his character was sweet and eminently sane. He confesses to certain indiscretions in early manhood (much exaggerated, one imagines), but his is a once born soul. No sense of sin deeply troubles him: the only sin he finds it rather hard to overlook is self-righteousness, of which he himself has not a trace. He remains a bachelor all his life; very fond of children, who dote on him; fond also of his garden, and of travel. He is often happier in England than in his own country, because the theological and political atmosphere is more tolerant. He seems always to have kept to the wise and happy mean: industrious but unhurried; fond of scenery and music (one wonders what music he heard); loving life on earth with a quiet, gentle love, yet dying (after having written his greatest book, the *True Christian Religion*, at 84), in the same quiet happy vein, in utter confidence and expectation.

A GOOD WORD FOR THE DEVIL

By G. Randall Jones

THEY CALLED her Mammy Fuller. She was an old coloured woman, and she lived in Africa, but she was not a native of Africa. She was a native of Jamaica, and she remembered the days when slaves were emancipated in the West Indies. She had come to Africa nearly a hundred years ago, with some Scottish missionaries who were setting up a Mission Station in Calabar, at that time one of the most unhealthy spots on the West African Coast. She had remained at the Mission Station ever since, helping on the domestic side.

Mammy Fuller never spoke ill of anyone. Even the most degraded specimens of the human race were encompassed by her love, for she looked beyond their degradation, and saw the divine possibilities hidden within them. So, no matter what a man was, or what he had done, she had a good word to say for him.

A visiting missionary noted this peculiarity of hers. "Mammy, I believe you would have a good word to say about the Devil himself", he remarked, half in jest. That stumped Mammy Fuller for a moment, for, simple soul that she was, she believed in the Devil, horns and hoofs and tail and all complete. But she was only stumped for a moment; then, rallying, she replied: "Well, whatever else you may have to say about the Devil, you have to admit that he minds his own business".

I think, that, in the circumstances, her reply was a good one. She assumed, and rightly, that it would be a good thing if people could be induced to mind their own business, and not try to interfere with the business of other people. That sounds simple, but it goes right down to the roots of some of our gravest social problems. For instance, the clash between West and East—the challenge of Communism. For my part, I have no objection to people being Communists, if they feel that way inclined; my objection begins when the Communists try to force their ideology by violence on those who do not want it. Let the Communists mind their own business; let us mind our own business, on that basis, West and East can live side by side, as good neighbours, in *friendly* rivalry, and with mutual helpfulness, and by the test of their fruits it will eventually be made plain which ideology yields the best results. All the trouble starts when people refuse to mind their own business.

But if Mammy Fuller thought she was saying a good word for the Devil, as apparently she did, there was something she overlooked. If we personify the forces of Evil, as she did, and regard them as due to the machinations of a Prince of Darkness, we have to ask ourselves: "What *is* the Devil's business?" The answer to that is plain: the Devil's business is to interfere with the business of other people! He is the tempter; he puts wrong ideas into people's minds; he leads them astray. So, by a paradox, the Devil's business is *not* to mind his own business. That is why he is the Devil. If he would leave people alone, and keep himself to himself, they would not be tempted, and they might not go astray. In which case, he would cease to be the Devil.

All this, of course, is on Mammy Fuller's assumption that the Devil is a very real and very personal being—as real and as personal as he was to Luther, when Luther saw him, or thought he saw him, and threw an ink-pot at him to drive him away. Most of us have outgrown these primitive ideas, if ever we held them. We no longer think as Mammy Fuller thought, or as Luther thought. But, whether we believe in a personal Devil or not, we cannot get away from the fact that Evil is real, Temptation is real, Sin is real. We are not likely to try to say a good word for the Devil, because we don't believe in the Devil. But some of us, who would like to be regarded as "advanced" or "progressive" thinkers, seem to be trying to say a good word for Sin.

Or, at least, some of our would-be "modernists" seem to be suggesting that perhaps, after all, sin is not such a dreadful thing as our old-fashioned grandmothers thought it was. Perhaps, after all (they say) sin is no more than the necessary and inevitable result of imperfect physical heredity or unsatisfactory material environment. In that case, we need not worry overmuch about it—it is not the outcome of our own deliberate wrong choice, but the somewhat unfortunate effect of our birth and upbringing.

As soon as we begin to think along those lines; as soon as we try to find excuses for our sins; as soon as we cease to call them sins and start calling them by some nicer-sounding name, such as "shortcomings"; we are heading for disaster. At least, so I believe. I readily admit that in past ages, and to some extent even nowadays, some actions have been regarded in certain quarters as sinful, though they were not really sinful. But to admit this is very different from suggesting that the notion of "sin" is a fiction, that remorse is a delusion, and that the Voice of Conscience is an hallucination. Concerning the reality of Evil, and especially of moral Evil, I take my stand behind George Herbert, when he wrote:—

> "Oh that I could a sin once see.
> We paint the Devil foul, but he
> Hath some good in him, all agree.
> Sin is flat opposite to the Almighty."

THE STORY OF THE CHURCHES

V—PARK LANE CHAPEL, Nr. WIGAN

THE CHAPEL, situated some three miles south of Wigan, dates back to 1697, whilst 1662 is undoubtedly the year which saw the birth of the congregation.

At the time of the passing of the Act of Uniformity, the Rev. James Wood, "an indefatigably laborious man", was in charge of Ashton Chapel (St. Thomas' Church). He refused to conform. Whether actually ejected from his living as a consequence is not quite clear. However, he was no longer "preacher of the Word at Ashton-in-Makerfield", an ancient Chapelry in the parish in Winwick, though he maintained friendly contact with members of his late congregation, several of whom were apparently in sympathy with his views. He also met them for private prayer and preaching. In 1663 he left Ashton for Thelwall, near Warrington, but frequently returned. He died in 1666-7. His friends scattered throughout Ashton continued to meet together and eventually congregated in the large room of a thatched cottage, "The Nook" (dismantled about 1830), sited somewhere near the present Chapel. Here they "worshipped God according to their consciences".

In 1695 they had as leader, the Rev. Thomas Blinston, who also served other groups in the neighbourhood. Ultimately the congregation at "The Nook" felt not only the desire for, but also the ability to build a chapel. They were not rich folk nor were they numerous, so whilst some contributed from their sparse means, others loaned their horses and carts, and others again gave their labour. And an admirably

strong job they made of it as was proved when repairs were necessary owing to mining subsidence, from which it has suffered much. No date is on record of when the building was actually opened for worship but other available evidence points to the year 1697.

The first Chapel Trust Deed is dated 1704 and refers to the building simply as "The Park Lane Chapel", the name "Chapel" instead of "Meeting House", like the possession of a bell, being due to the congregation's earliest connections, and "Park Lane" being the name of a small portion of the main road from Wigan to Warrington by the side of which it is situated. It was "to be used for a congregation of Protestants dissenting from the Church of England". The specific doctrinal position of the members is not recorded, but, no doubt, it followed that of the English Presbyterians with whom they were connected and it made a continued progress towards the Unitarian one.

In 1809, the Rev. Thomas Broadbent, who had been minister at the time for nine years, chanced preaching a good Unitarian sermon and, at its end, descended the pulpit fearful of the consequences. To his surprise he was warmly commended, especially by the acting trustee who forthrightly exclaimed, "That's the right sort of stuff, give us some more of it!" As a later observer put it, "the congregation, if anything, were in advance of their pastor". However, in 1854, the Chapel had been duly registered as a "place of meeting for religious worship by a congregation or assembly of Protestant Dissenters from the Church of England, of the denomination called Unitarians".

PARK LANE CHAPEL

From almost the time of being built the Chapel has possessed a bell, the present one is probably the third, which has been rung regularly at the times of worship.

Over quite a period the singing was accompanied by a flute, a clarinet and a bassoon augmented at the School Sermons —the Sunday School, begun in 1813, performed the dual purpose of providing religious instruction and "a little chep larning"—by the School Band, the only one of its kind at that time in the district and which later became the band of the Lancashire Hussars. Then harmoniums, first of one kind, then of another varying in size and power, were obtained until in 1950 a pipe organ was installed, of dimension and strength in keeping with the compactness and dignity of the Chapel.

This old Chapel has been loyally served by its past eighteen ministers, in particular by the Rev. George Fox (1864-1890), and during its long life it has produced and nurtured many sturdy characters who, in their day, also served their Chapel and the district in many varied ways.

HELP US TO HELP YOU

The Secretary of a Canadian church writes:—

"The Inquirer is very much liked by several of our members and we have decided to act on your suggestion."

Our suggestion was that the church should take a weekly bundle.

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The following item appears in a March Calendar:—

"The Inquirer (price 3d.) is on sale each week and will be delivered to the homes of subscribers free of charge by the Scouts. The importance of supporting our denominational paper can hardly be over-emphasised. Will new subscribers (we still need many more) please give their names to any one of the Scouts?"

Help us to help you by giving us your maximum support.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE SOCIAL SIDE OF IT

Sir,—Your correspondent, Christine Poultney, thanks you for leading us "to think about this matter" of the Social side of Church life. And so do I, but I would like her to think again with me, if she kindly will. The quiet hour for worship, filled with the thought of the Presence of Our Father, is the basis and inspiration of the week's activities. It binds us as one family, and as such we meet together for mutual helpfulness in the many needs of our family, i.e., our congregational life.

"Any devoted *work*," she says, "is quite another matter" as compared with efforts to raise funds, though these may be for church repairs or to increase the minister's stipend. Yet the sacrifice of scanty leisure to make something for a Sale of Work, or the gift of one of a few precious pots of home-made jam, with a quiet joy in the heart because it is to help the loved Church, is not that "devoted work", is it not *"giving"* as was the Widow's mite? It is true that jealousy and ill-feeling may sometimes arise over Sales, but met with kindly understanding this can be overcome, and Sales become very happy and friendly affairs. All this lies in ourselves and not in the occasion, and whether we bring the spirit of the Sabbath hour to hallow the activities of the week.

The instances your correspondent quotes of unsuitable methods employed by a few churches to attract are so exceptional that the usual round of weekday activities cannot fairly be called "assorted merry-go-rounds". Women's meetings, often with a simple service, Y.P.L. meetings with Talks and Discussions helpful to young minds, sing-songs, perhaps Sunday schools, a social evening, a Sale of Work say annually, I would press no one to join in any of these against their wish, but do suggest that to hold aloof from them is to cut oneself off from much that brings a deepening, broadening and quickening of the inner life of the spirit.—*Yours,*

London. *M. Edith Martineau.*

DISS CHAPEL

Sir,—I am sorry A. C. in his very meagre account of Park Fields Chapel, Diss, should so disparage the sincere and earnest work of Rev. Wright Broadbent, of Framlingham, in his efforts at Diss. Three Sundays each month (rather more than "periodically") he conducts the Service there, and, I believe, makes a mid-week visit for visitations, etc.; the fourth Sunday Service is conducted by our Lay Minister of Gt. Yarmouth.

One could write an interesting account of the Diss Chapel. The cause at Diss was probably, as many other of our chapels were in those Victorian days, "killed by kindness". The Secretary, who acted as a composite chairman and committee in himself, was Member of Parliament for the Division, a large employer of labour, the Lord of the Manor, and absolute owner of the chapel.

He was Secretary for over 30 years. Although the annual income of the chapel was less than £80, he paid the minister a goodly stipend, and provided him with a most beautifully situated and roomy house; he would never allow collections, and I never heard of annual subscriptions. Can one wonder at the decay of a cause after so "generous" treatment. The previous chapel at Palgrave was burned down, and the Diss Chapel Cemetery is still situated at Palgrave—some 1½ miles distant.—Yours,

W. Waller,
Secretary of Park Fields Chapel Trustees.

52 Cambridge Street, Norwich.

TWO STRANGERS

Sir,—The scene is any Sunday in any Chapel. Two strangers enter and the regular members rejoice that others should wish to share their devotions. If only they knew, the strangers are not there to worship at all, but to watch points concerning the minister, and if, in their opinion, he is serving his congregation well, it is their intention to quietly entice him away and have him for themselves, leaving their hosts of the moment with an empty pulpit. And so they depart from the unsuspecting worshippers, with friendly handshakes and good wishes.

This is not a nice picture, and although it is practised by all denominations, I think it is about time we put our house in order and paved the way to more honourable methods.

I should think that all pulpit vacancies should be advertised openly in the Press, leaving ministers who want a change to apply in the normal way, without being subjected to outside pressure. I am sure we would all feel happier by this change of method.—Yours,

H. Clost.

CLASS Z RESERVISTS

If any minister who is a Class Z Reservist receives a warning notice or letter advising him that he has been selected to attend the fifteen days refresher course of training in the summer, he should notify the Service Department Record Office which issued the warning notice or letter of his having become a Minister of Religion.

The former Vice-President of the I.A.R.F., Professor Dr. L. J. van Holk, of Leyden University, has accepted an invitation of the Federated Faculty of Theology, Chicago, to lecture during its coming summer term on ethical problems and on the present situation of liberal theology in Europe. Professor van Holk will leave for U.S.A. on March 11.

After the summer term Professor van Holk will take part in the meetings and conferences of the I.A.R.F. Executive Committee in Boston and at Star Island.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7554. Editorial: EUS. 2912

Retirement.—The Rev. E. Glyn-Evans, minister of Chowbent Chapel since 1929, is retiring from the active ministry owing to ill-health.

Australia: Seaford Community Church (Victoria).—The Rev. Margaret Barr was a welcome visitor to Seaford, especial interest being aroused by her vivid description of her life and work in the Khasi Hills. Hymns sung were identical with those verses in the Khasi churches, Miss Barr speaking some of the verses in the Khasi dialect, to the intense delight of the people present. A ceiling has recently been put in the building by the generosity of a sympathiser who wishes to remain anonymous. This has eliminated the distraction caused by an avian choir which usually accompanied the Minister (Rev. W. Bottomley) when conducting Services! A gift of 50 copies of the *Essex Hall Hymnal*, together with a tune book, has been received from the Bethlehem Unitarian Church, Newchurch, with great appreciation.

Women's League: Birmingham District.—The 28th Annual Meeting was held at the Church of the Messiah, Birmingham, on February 3. The Service was conducted by Mrs. Whitby, of Sheffield, and her Address was on Women of the Bible. At the Business Meeting after tea the various reports revealed a good year's work in the district and individual branches. Mrs. A. Nightingale was elected President and Mrs. H. Whitaker Vice-President, and the remainder of the officers were re-elected. There were 64 members present representing 12 branches.

Hull.—The death of Mr. Ernest Davey is a distinct loss to this congregation for, a man of much enthusiasm for music, he gave skilled and devoted service to the choir for 48 years.

The congregation recently enjoyed a visit from Rev. T. Brett Davies, who preached with power and fine conviction on Unitarianism. This was his first visit to us as Secretary of the Y.U.U.

Mr. Philipson, as Chaplain for Unitarian Students at Hull University College, would like to hear of any young people from our churches studying in Hull.

Rotherham.—The Annual Meeting of the members of the congregation was held on Monday, February 26. The Report showed that though the year had been one of intense effort and unusual expense all the Societies were working well.

London: Forest Gate.—The fact that Sunday evening attendances had nearly doubled in the year balanced, as the leaders desired, a very full week of activities. This was reported by Miss M. Bass, secretary, at the annual business meeting, on February 10, attended by 40-50 members and friends, others coming to the later social evening. Reports showing considerable activity were submitted from the large Sunday School and Clubs; the Men's and Women's Clubs, the Women's Meeting, the Old-time Dance and Dramatic Clubs. Mention was also made of choral and musical events, of ambulance work and Esperanto activities associated with the church. Consistent help was given to the revived Woolwich Church. Mr. F. Lewis, moving adoption of the reports, emphasised the immense amount of work put in by Mr. F. Cordell as Treasurer (presenting a very satisfactory financial position), as superintendent of London's largest Unitarian Sunday School, and as a leading influence in that church itself. Mrs. P. Cordell was awarded the Assembly Silver Medal for long service as Sunday School teacher. Rev. W. Cordell, an old church member, was an appropriate chairman, and the Rev. W. Newton, a good friend of the church, also spoke.

WILLIAM CHAMBERLAIN

THE CONGREGATION at Accrington has suffered a great loss by the death, in his 80th year, of William Chamberlain. For 25 years he served as a faithful caretaker.

During his long period of residence in the town he was very actively associated with all church activities, and as a church member, regularly attended the quarterly meeting.

Until his death he retained his keen interest in the church. His presence about the premises has been missed, particularly by the older people, but he was also a good friend to the young people and admired by them. *E. P.*

JAMES MASON

ON FEBRUARY 15 Mr. James Mason passed away peacefully at his cottage home in Ainsworth. He was 74 years of age. The passing of James Mason is a sad blow to the Ainsworth congregation. For more than 50 years deceased was a member of the Ainsworth choir and choirmaster for 40 years, an office recently relinquished. As a lay preacher Mr. Mason served the Unitarian Cause for many years in the N. and E. L. U. Mission area. The Funeral Service was conducted by the Rev. R. Gill on Tuesday, February 20, which was attended by members of local congregations irrespective of denomination, a tribute to the respect and affection in which Mr. Mason was held. In spite of pouring rain a large crowd remained to pay a last tribute to a fine and noble character. Among many other interests and achievements which made up his exceptionally full life, Mr. Mason was an accomplished amateur dramatist and a keen gardener. Mr. Mason leaves a widow and three sons, one of whom is the Rev. Leonard Mason, and another, Mr. Irving Mason, who is the Treasurer of the Ainsworth congregation. *B. G.*

WILLIAM GEORGE TOPPING

WITH profound sorrow, we record the passing of one of the honoured leaders of Unitarianism in the West Country, in the person of William George Topping. An old man, in his 83rd year, his abundant energy and buoyant optimism gave everyone the impression that he was very much younger than his years indicated. He began his ministry as long ago as 1902, when he was appointed Assistant Missionary in Liverpool. There followed pastorates at Oldbury, Accrington, Coseley, Blackfriars Mission (London), and Blackley (Manchester), and finally at Bridgwater, where he settled in 1936 and died in harness. West Country Unitarians, among whom the last 15 years of his ministry was spent, soon recognised him as a rare and lovable spirit. He served up to the time of his death as a valued member of the Committee of the Western Union, where his wise counsel, wide experience, and sagacious judgment were of tremendous help in Western Unitarian affairs. He was selected to be Preacher of the Annual Sermon at the last Assembly of the Western Union, and all who heard that sermon will remember it as a memorable utterance—a challenging and persuasive appeal for the cultivation of an optimistic attitude of mind with regard to the future of the Unitarian movement. His pulpit ministry was outstanding, but perhaps it is as a pastor and friend that he will be best remembered, for it was his sympathetic insight and warm friendliness which endeared him to all who knew him. *G. R. J.*

CALENDAR

SUNDAY, March 11th, 1951

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, ——.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. T. RADCLIFFE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. F. HANKINSON.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Beasborough Rd., 6.30, Rev. EDGAR W. HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11, Rev. GORDON STUART, 6.30, Rev. BERNARD HANNAH.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. R. MCGRAW.
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. H. MAGUIRE.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Supply.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. L. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampier St., 11, Junior Church, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. F. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Rev. J. TYSSUL DAVIS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. E. PHILLIPS.
BURY, Bank St., 11, Rev. SCOTT L. JOHNSON, 6.30, Y.P.L. Service, Miss D. SMITH.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6, Rev. WM. HAWORTH.
BURTON, Hartington Rd., 11 and 6.30, Dr. F. D. MEYER-KLUGH.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTNEY.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. W. HAYES.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PEERS.
CROWBERY CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.) 7, Rev. W. A. WHITEHEAD.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, ——.
CREWE, Free Christian Church, Beech St., 6.30, Rev. W. J. MCELDOWNEY.
CROYDON, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TIBEY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHILD.
DEAN ROW, 10.45, Rev. E. E. WHELEY. STYAL, 6.30, Rev. E. E. WHELEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.

DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, 1st and 3rd Sundays. Rev. F. M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 11.15, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11, Supply, 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 9.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Supply.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch, off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 6.30, Rev. DUDLEY RICHARDS
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HINKINS.
HULL, Park St. Ch. (Un.), 6.30, Rev. R. PHILIPSON.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GODDARD.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Mr. DAVID CRICK.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHERVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOSS.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORNELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. WILFRED WARRINGTON.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford High Rd., 6.30, Rev. A. PEACOCK.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. F. H. MILLER.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. F. MILLER.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DENSILL.
LONDON, Newington Green Un. Ch., 6.30, Mr. J. RENCE WALKER.
LONDON, Richmond Free Ch., Ormond Road, 11, Mr. F. S. JOHNSON.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Mr. A. STEPHEN NOEL.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. ARTHUR PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Mr. L. B. HOPKINS.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Miss JOYCE SMITH.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Mr. G. S. SIMPLEY.
LYTHAM ST. ANNES (ANNESLEY), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CHARTER.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SWEET.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MERRIE HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHARRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 630, Student.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MOBBS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.
NANTWICH, Old Chapel, 6, Mrs. LONGBOTTOM.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Supply.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd., Ch., 11 and 6.15, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM. High Pavement Chapel, 10.45 Rev. GORDON BOLAM, 6.30, Mr. B. M. ADCOCK (Youth Sunday).
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. H. J. MCLACHLAN.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knights' Hill, 10.30 and 6, Rev. W. HILL WARDING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. A. R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Supply.
RINGWOOD, Hants, The Meeting House, 6.30, Mr. C. F. SWEET.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BEER.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORSE.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Dunlley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Petet's Gate, 10.30 and 6.30, Rev. IRWIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSEBLIND LEE.
STOWMARKET, Bridge St., 11, Family Worship, 6.30, Rev. F. J. HARRISON.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. R. VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. R. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, ——.
TAUNTON, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TEIGNMOUTH, Old Meeting House, Ashford Rd., 6.30, Rev. G. KINSEL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
THORNBURY, Cowlege Unitarian Ch., 11 and 6, Rev. A. P. O. THOMAS.
WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR W. HILL, 6.30, Student U.C.M.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DURRANT.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30. Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Rev. L. KNOP.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WELLBURN.
WESTBY, Fleetwood Chapel, 6, Rev. W. T. WILKINS.
WOLVERHAMPTON, All Saints Church, 6.30, Rev. P. C. WHITEHOUSE.
WOODHALL SPA, Mill Lane, 2.30, Rev. CYRIL SIMPSON.
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ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ARGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JAMESON.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HONEYMAN.
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THE SUNDAY SCHOOL ASSOCIATION

117th ANNUAL BUSINESS MEETING
will be held on
Tuesday, April 17, 1951, at 2.30 p.m.
At 14 Gordon Square, London, W.C.1

Chairman: REV. W. M. LONG
Agenda: Annual Report and Statement of Accounts
Election of President and Committee
Presidential Address by REV. W. WADDINGTON, B.A., B.D.
REV. H. H. CHEETHAM, *Secretary*

SOCIETY OF JEWS AND CHRISTIANS

PUBLIC MEETING
Wednesday, March 14, at 8.0 p.m.
At Dr. Williams's Library, 14 Gordon Square, W.C.1

"JEWISH AND CHRISTIAN PHILOSOPHERS"

(1) MOSES MAIMONIDES
J. L. TEICHER, M.A. (Cambridge University)

(2) ST. THOMAS AQUINAS
RICHARD O'SULLIVAN, K.C.

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DEATH

WITHALL.—On Saturday, March 3, in hospital at Hemel Hempstead, May, a lifelong member of Highgate Unitarian Church, second daughter of the late Mr. and Mrs. Frederick Withall, formerly of 15 Highbury New Park, N.5.

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